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## Biblical Notes.

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**Historical Difficulties in Stephen's Address.** Three of these have recently been discussed by Dr. Samuel Hutchings in the N. Y. *Evangelist*. The explanations offered are these: (1) When Stephen speaks (Acts 7: 14) of seventy-five persons going down into Egypt with Jacob, whereas the Old Testament says there were only seventy (Gen. 46: 27; Ex. 1: 5; Deut. 6: 22), he is manifestly following the Septuagint, and the Septuagint perhaps varies thus from the Hebrew because the translators numbered among the posterity of Jacob the five sons of Ephraim and Manasseh (1 Chron. 7: 14), who were omitted by Moses because born after Jacob's departure. (2) The common idea that Stephen makes Jacob (Acts 7: 15) to have been buried in Shechem, thus disputing Gen. 50: 31, is incorrect. A proper reading of the Greek makes Stephen refer only to the sons of Jacob, and he does not speak of the place of Jacob's interment. (3) Stephen states (Acts 7: 16) that Abraham bought a burial place in Shechem of the sons of Emmor, while Gen. 23: 9 says he bought a burial place of Ephron the Hittite. That Abraham bought Macphelah in Hebron of Ephron there is no doubt. Did he purchase one in Hebron and one also in Shechem? This is only a conjecture, but worthy of consideration. Or, it may be a copyist's error in Acts 7: 16, inserting Abraham's name instead of Jacob's. Or, perhaps Stephen used no name where Jacob's would be understood, and the copyist erroneously put the wrong one in.

**The Form of Jesus' Teaching.** A recent reviewer of *Wendt's Teaching of Jesus* thus presents the author's thought on this point: "It is an element in the peculiar greatness of Jesus that he is free from studied effort to exhibit originality in his teaching; that he takes his place, with the full consciousness of doing so, in the connection of historical development, and puts forth the revelation of which he was aware that he was the organ, not as standing in contrast to, but as carrying onward and completing, the earlier divine revelation which was the glory of the people Israel." "The outward form of his teaching was not esoteric or scholastic, nor elaborated into scientific or systematic shape, but called forth by incidental occasions and moulded by practical needs; not sought as an object in itself or for its own sake, but solely as a vehicle for the truth which it disclosed; and standing in striking contrast to the prolix casuistic subtleties of the scribes by its unique combination of two characteristics: the utmost clearness so as to be understood of the people, and the utmost condensation of meaning—popular intelligibility and the most impressive pregnancy." "As to the conceptions of natural phenomena, of human life, of earlier history, and particularly as to the agency of angels good or bad, which are found associated with the teaching of Jesus, they were simply taken up and employed according to the current popular acceptance. He did not seek to make them the objects of independent investigation, to purify or to enrich them, or by adopting them to give to them the sanction of reve-